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Wichita, Kansas, March 1930

Number 11

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

Esther and the Feast of Purim

—A Sermon—

By, Gerald B. Winrod

The Feast of Purim

The Jewish Passover is the most sacred season of the year to Jews everywhere. It comes in April. The Feast of Purim precedes the annual Passover service one month. Purim commemorates the book of Esther. It looks back to the experiences of Queen Esther, Mordecai and Haman.

The Purim service begins with a fast that lasts twenty-four hours, during which time the Jews do not eat or drink. Services are held in the synagogues and the book of Esther is read through. It is a custom among the Jews to stamp their feet on the floor every time Haman's name is mentioned in the service.

When the fast is over, the Feast of Purim begins in the Jewish homes. Specially prepared bread may be purchased at Jewish stores for the feast. This bread is made into three-cornered loaves, because tradition says that Haman wore a hat with three corners. These services commemorate Esther's three-day fast and the feast is held in memory of Mordecai's deliverance from Haman's plot. At this season of the year Jews everywhere look back to the deliverance of their people from the hands of wicked enemies, due to the noble service rendered their race by a queenly woman.

An Oriental Love Drama

The book of Esther is one of the great romances of the Bible. It was written by a pious man by the name of Mordecai, in about the year 470 B. C. No story in the Bible is told with greater simplicity and fascination than the story of Queen Esther.

The name of God is not mentioned in the book of Esther, but in no book of the Bible is the hand of God more perfectly in evidence through His special providences. His hand can be seen even if His name is not mentioned.

It has been remarked that when you are in an art museum you see many pictures of faces which are familiar. It is unnecessary to look for the name under the face because you recognize it at a glance. You do not need to look for the names under the pictures of Lincoln, Washington and McKinley. These faces are instantly recognized. This is also true of the book of Esther. It is

not necessary to look for God's name, because you recognize His face.

An Apostate People

The majority of the Jews that were in captivity in Esther's day had settled down in the 127 provinces of the Medo-Persian kingdom. Many were succeeding in business, commerce and agriculture. Some were religious, but the majority were apostate. They had grown careless about their religious observances and though a means had been provided for them to return to their homeland, the majority preferred to remain where they were. Some, however, had gone back to Jerusalem and had started at the task of re-building their broken altars. The book of Esther concerns itself with the story of an apostate people, who had followed the line of least resistance and did not possess sufficient vitality to revive the Jewish nation.

Before our eyes today we witness the fulfillment of other Bible prophecies, which predict the return of the Jews to Palestine. While the Zionist Movement has made it possible for the chosen people to return to their homeland today, the vast majority are so settled in the various nations of the world that, like the Jews in the days of

"All the Roads Lead to Chicago"

It was said in ancient times that "All the roads lead to Rome."

Make plans now, if at all possible, to have your roads lead to Chicago for the period, May 18 to June 1. The occasion will be THE WORLD-WIDE CHRISTIAN COURIERS AND DEFENDERS CONGRESS. For details, see the article appearing on page 3 of this Defender.

Out-of-town guests will be admitted to the auditorium by tickets to assure them of seats. A hearty welcome will await every Defender that comes to this great religious Congress.

Esther, they prefer to remain where they are.

The King Who Became A Clown

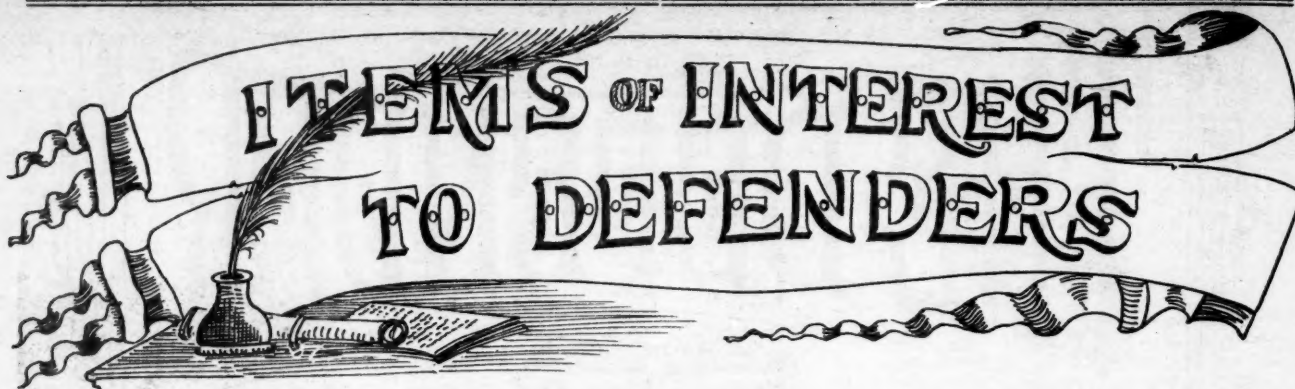
When King Ahasuerus, who is the Xerxes of profane history, came to power, he put on a great inaugural feast which lasted six months. This season of merry-making climaxed with a seven-day banquet. The first chapter of the book of Esther gives a description of the inauguration. We read that the banqueting room was decorated with "white, green and blue hangings, fastened with cords of fine linen and purple and silver rings and pillars of marble; the beds were of gold and silver upon a pavement of red, and blue, and white, and black, marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another), and royal wine in abundance."

"The king was merry with wine." Xerxes became a clown. It was at this time that he sent for Queen Vashti to come and display her beauty before the revelers. No more disgraceful thing could be required of a veiled, oriental woman. We admire the courage of Queen Vashti who dared to defy the monarch and refuse to come before the king and his lecherous princes.

When the news reached the public that a mere woman had dared to defy the king, the whole nation was astounded. The royal court was thrown into confusion. Remember, the Medes and the Persians recognized no higher authority in the universe than their king. Not only was supreme earthly power vested in him, but he was also the god of the universe as far as his subjects were concerned. It is unthinkable that a woman should disobey a king. No greater embarrassment could have come upon Xerxes than to have his beautiful queen refuse to obey his order. To this day very little value is attached to womanhood in oriental lands. The Arab thinks more of his rifle than he does of his wife. This is characteristic of all heathen lands. The Hindu thinks more of his dog than he does of his daughter. The Persian is more concerned about his horse than he is about his wife. It was Jesus who elevated womanhood to her present exalted position. Had it not been for Him, women the world over today would be beasts of burden. Let women in civilized lands remember that they owe all that they have to Jesus Christ and the light of the gospel.

Social life occupies a very important place in the upper circles of every government. It was only recently that front page stories appeared in all of the newspapers of the United States, describing a social stir in Washington when the question arose as to who should be the hostess of the Vice-Pres-

(Turn to page 4.)



THE DEFENDER

Gerald B. Winrod

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UNITED STATES ATTORNEY-GENERAL MITCHELL is being given the task of enforcing Prohibition. He is rated as "bone-dry" and believes thoroughly that the law can be enforced. That the responsibility should be transferred from the Treasury Department to Mr. Mitchell, is a high, moral accomplishment for the Hoover dry administration. The rank and file of people feel that the Treasury Department has always "lain down on the job," but Mr. Mitchell's uncompromising stand is at once encouraging. The press is publishing the following letter from Mr. Mitchell to an unnamed friend: "United States Attorneys, Assistant United States Attorneys, and United States Marshals have directly to do with the enforcement of the National Prohibition Law and the prosecution of cases under it. So far as the personal use of liquor is concerned, I do not believe that any of the men in these posts should drink under any circumstances."

UNITED STATES SENATOR BROOKHART of Iowa, is embarrassing a multitude of "high-brow" law-breakers by his courageous exposures of their "booze-parties." He insists that a man of wealth and social standing, who breaks the law, is just as guilty and worthy of punishment as the poor man who spends his last dollar for a "pint." Some eastern "high-brows" are not used to the wholesome way in which things are done in the middle states, and just now they are looking in Mr. Brookhart's direction and yelling, "tattle-tale." When asked if he really thought New York could be made to observe the Prohibition Law, Iowa's rugged Senator answered "Yes" immediately. The New York World says, "The Senator would give General Smedley D. Butler of the Marines a free hand and let him pick his own men and all the men he needed. Senator Brookhart would hit at the clubs and hotels and speak-easies of the wealthy, instead of chasing negro boys up alleys because they are delivering a half pint of gin to someone else."

UNITED STATES SENATOR HEFLIN, of Alabama, denounced inter-marriage between the white and black races in a heated

address before the Senate early in February. He called attention to the recent marriage of the Negro captain of the New York University track team to a white girl. He also complained against "the Roman-Tammany regime of New York state and city" and condemned the Catholic church "for permitting whites and Negroes to attend the same institutions." Senator Heflin was denounced by Senators Copeland of New York and Walsh of Massachusetts.

UNITED STATES SENATOR BLEASE, of South Carolina, is looked upon in Washington as a powerful force for moral righteousness. When the District of Columbia Grand Jury recently turned in a report to the effect that the Capital City was not vice-ridden, Senator Blease felt prompted to say some things which made people in the Senate galleries, and even his fellow Senators, take particular notice. He said that in Washington there is no Prohibition "to the wealthy man . . . to the embassies . . . to any man who has money to buy liquor." Then, protesting against blasphemy in current literature, he said: "I have here a book to which I might call attention . . . On page 97 appears this: (unprintable in Defender columns)." Several persons left their seats in the galleries. A few laughed out loud. Senator Blease turned on them: "This is nothing to laugh at, you gallery people. You'd better go home and take your children and have family prayers." He said that the book was in the Washington city "libraries for children to read."

NICHOLAS MURRY BUTLER, president of Columbia University, former Senator Reed, John J. Raskob and others are named in the newspapers as calling upon W. C. Bruce, former leader of the wet group in the Senate, to call "a convention this year of delegates from every State to adopt a single program of reform and to set up militant organization to prosecute it." Mr. Bruce has requested the Association Against the Prohibition Amendment to summon a national convention to consider dry law reform, and if it does not act, he said that other wet leaders will call such a meeting.

REV. WILLIAM H. ANDERSON, former secretary of the New York State Anti-Saloon League, served a sentence in prison on the charge of third degree forgery. Upon leaving Sing Sing, he founded the American Protestant Alliance. The organization would provide an amendment to the United States Constitution to prohibit aliens from being counted in the population of the various states in determining the apportionment of representatives to offices of government. For example; there are approximately 1,250,000 unnaturalized, unassimilated aliens, huddled together in racial groups, speaking foreign languages in New York City, who have "about six voting Congressmen who are named and voted, their

salaries drawn, and their patronage distributed, by Tammany." Bishop Leonard of the Methodist Church in New York is supporting Mr. Anderson as an "honest, worthy, Christian man" who has "suffered unjustly for his fight against the evil political forces of this state."

"THERE IS NOTHING OCCULT or supernatural in the processes of life, and eventually we will unravel its secret. Protoplasm is nothing but a chemical compound. I see no reason why some day we shall not be able to produce it." This erroneous statement was made by Dr. Paul R. Heyl, physicist, recently before the Science Forum of the New York Electrical Society. "God is a spirit" and since He is the Creator of life, all life is spirit in origin and, therefore, will not, cannot, be made by synthetic processes.

"IT IS SUPERFLUOUS for me to say that I enjoy The Defender more and more, so do those to whom I have recommended it. The last issue was full of meat."—Rev. John G. Reid, Spokane, Wash.

PRAY FOR a fine young man by the name of Rev. Peter Deyneka, who sailed for Russia, his homeland, in February. He will spend five or six months traveling from village to village, often visiting poor communities, where the Gospel is needed badly. He writes: "I will go to many places where no evangelist has ever been."

"THE HOUSE OF DAVID" is the name of a peculiar religious cult in Benton Harbor, Michigan. Outstanding among their peculiarities is the fact that the men never cut their hair or shave their beards. The sect always has taught that its prophet "King Benjamin" would never die, but now that he has been dead over two years, they say he is "sleeping" and that he will awaken in due time and continue his work. His body rests near the upper window of one of the cult's buildings and it is stated that a million dollars in gold was placed by his side for his use when he arises. The undertaker who embalmed him goes once a month to examine the body. Garbed in silken robes, the leader's flowing white hair is spread out upon his pillow, and a long gold chain is around his neck; his diamond rings also sparkle on his withered fingers. The "House" divided into two factions when "King Benjamin" died and now "Queen Mary," the leader of one faction, charges that the other group has stolen the million dollars in gold.

THIRTY YEARS AGO there were 1,000 Jewish farmers in America. Today there are 80,000, according to the annual report of the Jewish Agricultural Society.

NEVER FAIL to mention The Defender to a friend when opportunities present themselves.

WORLD-WIDE CHRISTIAN COURIERS AND DEFENDERS CONGRESS

The title of this article conveys fairly well what the great meeting of May 18 to June 1 will be in Chicago. Paul Rader, an internationally known religious leader, whose name is familiar to all Defender readers, is founder of a great missionary enterprise called "The World Wide Christian Couriers." The policy of this organization is to work through existing Missionary Boards, supporting only those missionaries who are free from Modernism and who have experienced Christ as a living Reality. Rev. Christian L. Eicher, Mr. Rader's colleague, is secretary of the Couriers. The missionary budget for the year 1929 is reported to be approximately \$100,000.00. This is almost double the amount for the year 1928.

The Defenders of the Christian Faith and the World-Wide Christian Couriers are working in parallel. They constitute a great creative gospel enterprise. Both Movements are interdenominational. No effort has ever been made to consolidate them. They do not overlap, but the leaders have felt that it would be a fine thing for the Movements to unite in sponsoring the World Congress in May. Thus, the first week will be devoted to the biggest Defenders' Convention that has ever been put on. The meeting will gradually blend into the greatest Missionary Conference which the Couriers have ever held. The Defenders will hold forth May 18 to 25, and the Couriers May 25 to June 1.

Remember the date—May 18 to June 1.

Remember the auspices—The Defenders of the Christian Faith and the World-Wide Christian Couriers.

Remember the auditorium—The Chicago Gospel Tabernacle, a building accommodating more than 4,000 persons, located at 3100 North on Clark Street.

The very best speakers available on the American continent will assemble for this great interdenominational and international gathering. The speakers engaged so far include Billy Sunday, the world-famous evangelist; Mark A. Matthews, pastor of the largest Presbyterian Church in America, Seattle, Washington; Arthur I. Brown, of Vancouver, the well-known surgeon-scientist; A. P. Gouthy, an outstanding pulpit statesman; George McCready Price, geologist and author of many books; Harry Lindblom, America's best known Swedish preacher; Ross T. Campbell, president of Sterling College; Oswald J. Smith, internationally known missionary and preacher; Luke Rader, pastor of the River-Lake Tabernacle, Minneapolis; Paul Rader, founder of the Couriers; and Gerald B. Winrod, founder of The Defenders. Homer Rodeheaver, the noted musician, will direct all of the devotions of the Congress. The Tabernacle Choir of 200 voices under Merrill Dunlop, and the 50 piece Tabernacle Band, directed by James Neilson, will be in action. The super-power Tabernacle radio station W. J. B. T. will be used. Negotiations are being made with a few other prominent speakers, but at this writing definite word has not been received, so their names are not being disclosed.

Mr. Rader and Mr. Eicher are communicating by letter and cable with speakers from other parts of the world, whose presence is greatly desired for the Missionary Rally. The names of these speakers will be published as soon as arrangements have been completed.

Many subjects will be discussed by the speakers. This promises to be one of the



AN APE AND HIS SICKLE

Where the parents had one temptation, their children today have one hundred. Like the Prodigal Son, the youth of our day are spending their substance "in riotous living." They are on a toboggan slide, sweeping down-grade an abyss of immorality. Atheistic and materialistic philosophies, rooted in Evolution, have put an animalistic interpretation on sex, marriage and morals, and this is why youth's moral arteries are being severed in the present period of transition.

biggest and most effective religious meetings held in America during the present century. Out-of-town guests will be admitted to the Tabernacle service by ticket to assure them of seats. Members of The Defenders from 32 states are expected. No less than 500 preachers should be present. Dr. Ross T. Campbell will present the cause of sound evangelical colleges and Bible institutes. Four meetings will be held each

day—morning, noon, afternoon and night. For further details watch The Defender and Courier magazines.

There will be a large overhead expense involved in making this great Congress the great success that it must be. Let Defender friends everywhere rally to the support of this undertaking. Use the blank which has been provided on this page in forwarding your contributions.

WORLD-WIDE CONGRESS OFFERING

The Defenders, Wichita, Kansas

You can count on me as a prayer warrior to help with the May Religious Congress. I am enclosing the amount marked in the margin as my love offering to help meet the financial needs.

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ESTHER AND THE FEAST OF PURIM

(Continued from page 1.)

ident, whose wife was deceased. It was finally agreed that the Vice-President's sister should be his official hostess and the position that she should occupy in social circles was a matter of question for weeks. Official action was finally required on the part of our government to decide these matters.

The Washington circumstance was insignificant as compared to the great stir that was created in the Medo-Persian kingdom, when Queen Vashti defied Xerxes. The rulers of the 127 provinces became alarmed when they saw that woman suffrage was about to be introduced into their kingdom. They called an official meeting and passed a resolution in which they complained that the queen had set a very bad example and that this might lead to a general revolt on the part of women everywhere against their husbands. They advocated the immediate passage of a law to deal with this situation. They said: "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. Likewise shall the ladies of Persia and Media say unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus: and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout the empire (for it is great) all the wives shall give to their husbands honor, both to great and small. And the saying pleased the king and the princes."

Thus did these brave men protect themselves.

The Battle of Thermopylae

King Darius, the father of Xerxes, spent most of his time trying to conquer the Greeks. He saw the possibility of bringing all Europe under the subjection of the Medes and Persians. The last thing Darius said to Xerxes before he died was, "Conquer Greece." So, having failed to conquer one woman, Xerxes set out to conquer the world. He thought it was easier to control the world than to control a woman.

About this time there were two outstanding leaders in Athens. There was a wide difference of opinion between them. Each wanted to control the Grecian empire. One was Themistocles and the other was Aristides. Themistocles insisted that the Athenians should be prepared for another Persian invasion. He urged the construction of a great navy, because he knew that Xerxes was very strong on water. Aristides was bitterly opposed to the idea of building boats and led a powerful faction among the Athenians against the plan. He said that it was foolish to go to such a great expense. Themistocles eventually won out and Greece plunged into a great ship-building program. Xerxes had gone ahead with his plan and had organized the largest army in the world which numbered more than two million soldiers. This army marched toward Greece and firmly expected to conquer Europe. When it arrived at the Hellespont, which is now called the Dardanelles, Xerxes laid down a bridge of boats. The boats were fastened together and they stretched from shore to shore. No sooner had the bridge been completed than a storm arose and destroyed it. Xerxes became angry and

cursed the waves. When the water became quiet again, the bridge was reconstructed. It is said that it required seven days and seven nights of continuous marching for the army to cross the Dardanelles. The soldiers swept everything in their path, when they reached the soil of Greece.

The Persians had to pass through a narrow passage-way called the Thermopylae, before they could reach Athens. There were hot springs near by and this gateway to Greece was called the Thermopylae, because the word actually means **hot gateway**.

The Greeks arranged to meet the Persians at this narrow passage. Their strongest and bravest soldiers were selected. Seven thousand Greeks met two million Persians. Three hundred of the seven thousand Greeks were Spartans. A Spartan was taught that he must never surrender. Spartan mothers used to say to their sons, "Come back with your shield or on it."

Xerxes sneered at the mere handful of Spartans and sent messengers, ordering them to surrender. The Spartans sent this word back, "Come and take us." Xerxes' army pushed forward. The battle continued two days and nights, but the Greeks held the passage. It was not until a Greek traitor told the Persians of a secret path over the mountains by which their armies could enter Athens, that the city fell.

The Athenians hurried to the Delphic oracle, as the soldiers approached, and were told that Athens was doomed, but that the Athenians themselves would be saved by wooden walls. The answer was a riddle and the wooden walls referred to the boats which Themistocles had been building.

By the time the Persian army reached Athens, the city was evacuated. The Greeks were on their ships by this time. Xerxes expected to make quick work of the Greek fleet. He had a throne built for himself on a hill overlooking the bay where he could sit and watch the two navies clash. From this vantage point he got the surprise of his life, for the Greeks were much stronger on water than the Persians. The Persian fleet was completely beaten and the Medes and Persians never tried to conquer Greece again.

Esther Chosen Queen

When the defeated monarch got back home, the first thing he had to do was to find a queen. A search was made throughout the country for a satisfactory maiden. The occasion became a beauty contest. In Shushan there was a Jew by the name of Mordecai, in whose home Esther, his niece, lived. Esther's father and mother were dead. She was surpassingly beautiful. Her name means a **star**. She possessed personal charm and was sweet, intelligent, attractive, and winsome. She was true to her religious convictions and when the beauty contest was over, it was learned that she had gained favor with the king. We read, "And the maiden pleased him and she obtained kindness of him." The royal crown was placed upon her head and she became the queen of the empire.

Mordecai, Esther's uncle, remained in obscurity until in the providence of God he heard of a conspiracy to assassinate the king. He hurried with the word to Esther and the men who were guilty of the plot were put to death. The matter was entered on the official records of the kingdom, but Mordecai was not honored for the deed until a later time when the king's memory was refreshed.

Haman's Conspiracy

A vicious character by the name of Haman enters the story at this point. He was the prime minister of the king and possessed great wealth and power. He stood above

the princes of the 127 provinces and is portrayed in the narrative as being the king's "pet." He was such an egotistical and conceited rascal that he actually demanded worship. Mordecai also occupied an official position in the government among the princes, but he refused consistently to bow himself before Haman. He was not at all impressed with the impossible bigot.

Because Mordecai was a Jew, Haman became prejudiced against Esther's people. Mordecai knew that Haman was a scoundrel and when once he openly defied him, Haman became angry and worked out one of the most diabolical plots that has ever been perpetrated against the Jews.

It was agreed that Haman should be permitted to destroy the Jews throughout the empire, provided he would put ten thousand talents of silver into the king's treasury. This would amount to something like seventeen million dollars in our money. It was a dark hour in Jewish history when the commandment was published in each of the 127 provinces that on the thirteenth day of the twelfth month of the year, every Jewish man, woman and child were to be put to death and their property confiscated.

When the decree was published, Mordecai rent his clothes, put on sack-cloth and ashes and cried a loud and bitter cry. "And in every province whithersoever the king's commandment and decree came, there was great mourning among the Jews and fasting and weeping and wailing, and many lay in sack-cloth and ashes." The cry that went up was not unlike the cry that pierced the heavens from the burning brick-fields of Egypt. The date of the execution was announced and Haman had a special gallows erected in a public place where his bitter enemy, Mordecai, was to be hanged.

Esther, the Heroine

By intrigue and the exchange of secret messages, Mordecai got word to Esther in the palace of what was taking place. He told Esther that she should go to the king immediately and plead in behalf of her people. Mordecai's demands had a paralyzing effect upon the soul of Esther, and she sent word back that she did not dare to enter the king's presence. But the old Jew would not be denied. It was then that our heroine sent a secret messenger to Mordecai with these words: "Go, gather together all of the Jews that are at present in Shushan, and fast ye for me and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."

Esther was not like a western queen. She was not permitted to talk freely with her husband. She was only one of several wives. Perhaps she had not seen her husband for weeks or months. It was unlawful for her to enter the king's court and to do so was to risk her life. When the king looked in her direction, if he raised his golden sceptre, she would be permitted to approach him. If he did not raise the sceptre, she would be put to death instantly.

After the three days' fast was completed, Esther put on her royal apparel and went deliberately to the king's court. The monarch was seated on his throne, and when he saw Esther, there was a moment of suspense, but to her uncontrollable joy, she saw him raise the golden sceptre. "Then said the king unto her, What wilt thou, Queen Esther, and what is thy request?"

With queenly cleverness and tact she did not explain her mission at first, but simply requested the privilege of giving a banquet to be attended only by the king and the prime minister, Haman. Her plea was granted and the banquet was prepared.

(Turn to page 14.)

FLORIDA MEETINGS

Literally thousands of tourists from the northern states pour into Florida each winter. Mr. Winrod and a small army of Defenders migrated to the south-land with the birds and tourists in February. As these words are written, great meetings are in progress in St. Petersburg. The Second Street Auditorium, a building accomodating about 4,000 is being used, and it is well filled at every service. Raymond T. Richey, the noted southern evangelist, provided the auspices for the St. Petersburg meeting.

The Florida Convention of The Defenders is being sponsored in the City Auditorium of Tampa, March 2 to 9, at the invitation of the Chamber of Commerce. The speakers include A. A. Smith, William R. Newell, Gerald B. Winrod, Titus Johnson, George D. Blomgren, Philip Sidersky and others. The city auditorium of Tampa in which the meetings will be held, is one of the largest and finest ever used for any Defenders' Convention. From Tampa the party will move to Miami and will, in all probability, put on a brief Defenders' Convention in Havana, Cuba, before returning north. Thus, the Defenders' testimony and ministry continues to gather momentum under the leadership of God's Spirit.

Zero Hour in Shantung

When the temperature was less than zero Fahrenheit in the famine areas of Shantung, Shansi and other North China Provinces last month, 15,000 human beings starved and froze to death.

The ears of the world seem to be deaf to the cry of this part of China. Even the Red Cross has ceased to minister to its needs. It might be well to remember that there are approximately 12 million Chinese stomachs empty today, suffering from the biting pains of slow starvation. Thousands of young people are gnawing at the bodies of their grandparents and thousands of parents are eating their children. A population greater than New York and Chicago combined is slowly sinking into the abyss of dog-eat-dog to Death.

Alliance Questions

Mr. Winrod was invited to speak at the Christian Alliance Camp Hebron, near Boston, this summer. In view of the fact that he has since published an article on the subject "Paul Rader and the Christian Missionary Alliance," will he be permitted to keep this engagement?

Who will be the next president of the Christian and Missionary Alliance?

Is the Alliance a "Democracy?"

Why did Oswald J. Smith leave the Alliance?

Why was E. Joseph Evans removed as Superintendent of the New England District?

If these questions are answered in the next issue of The Defender, it will make very interesting reading.

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FULLER'S CHURCH

Rev. Charles E. Fuller of Placentia, California (near Los Angeles), is the founder and pastor of Calvary Church, an undenominational work. Late last month he started broadcasting his Sunday night services from 8 to 9 P. M. (Pacific Standard Time) over K. R. E. G., a station which broadcasts on 1500 kilocycles.

In a letter from Mr. Fuller to Mr. Winrod was read: "To broadcast requires financial assistance. We need your help. Calvary church has created a radio fund and all money given for the radio and so designated, will be deposited to that fund. Calvary church is presenting splendid programs of congregational singing, solos, instrumental numbers and gospel messages."

Mr. Fuller is also president of the Board of Directors of the Bible Institute of Los Angeles.

HOMILETICS BY MAIL

Having sold 1000 sets of "20 Lessons in Homiletics at \$1 per set, we plan to improve and sell at \$2. We are closing out present stock at \$1 a set. If you want a set at \$1 order now. We also have 20 lessons each in Genesis, John, Revelation and Bible History and Prophecy. These also sell at \$1 a set, but will be raised to \$2. While they last all 5 courses in loose-leaf binder for \$5 postpaid.

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DIETY AND DESTINY

By, Dr. A. Z. Conrad
Pastor, Park Street Church, Boston

Break with God and bondage is the result. No man is free to a disobedience of God's Will. No man realizes the best there is for him until he paralyzes God's plan. Character at its best always links up personality with God's Deity. To be good is to be God-like. Materialism and rationalism fail to find a man at his deepest depth and others utterly to lift him to his greatest height. There are kindly and pleasant people who never pray, but these very people live on a lower level than they would if they had learned to gear into the infinite power. What is true of individuals is true of nations. A nation is only an aggregation of individuals. What pertains to one personality is equally applicable to a million personalities. A nation that tries to work out its destiny without God invariably suffers degeneration. Mighty thrones have toppled to earth, because God is either ignored or defied. All the way from the Pharaohs to the Caesars and right down to the present hour, it is written on every page of history that God cannot be treated with indifference or contempt without the deathward trend. There is a relation between prayer and power. The spirit of obedience is the very heart of the growing life. Despise God and sooner or later you will despair of goodness.

A CROSS SECTION OF HEBREW HISTORY

A cross section in the life of Israel from Absalom to Ahab furnish us with a striking illustration of the truths just stated. A series of dramatic episodes and startling demonstrations concludes with a call to recognize the mightiest fact in human history, God.

Absalom was the personification of presumption. He kept his eye on a desired destiny, but abandoned Deity and lost out. Arrogance and conceit marked his every act. He had no use for the ancient oracles. Moses was antiquated. His father, David, represented to his mind an obsolete religion. He was a usurper. He was a handsome scoundrel. He had every natural advantage. He was educated, elegant, but empty-hearted. A tremendous responsibility rested upon him. He was his father's idol. He abused every privilege. He sacrificed every principle to selfish ends. With calloused conscience, he crucified every high ideal, and deliberately shook the throne of his father to its very foundation. With murder in his heart, and cruel cunning in his plans, he drove his father from Jerusalem, and later planned through battle and blood, to make his usurpation complete. He practiced every attitude except that of kneeling. He was so self-sufficient that the God of his father was never sought. He had no interest in sacrifice or service. He stole the affections of the people through trickery, treachery, and deception. This is the natural trend of the anti-supernaturalist. Absalom was a thorough-going Modernist. He repudiated all sacred relationships, despised tradition, and determined to destroy whatever deterred him from realizing his Godless ambitions. The man who thinks he is beyond the need of a counsel or cooperation of any other man, and even of God Himself, sooner or later finds his mistake. Absalom hanging on the branches of a Terebinth tree suspended be-

tween heaven and earth, is a forcible illustration of the sequel of a life, ambitious for eminence, of a worldly type, and willing to lift itself on the prostrate form of despised friendships.

Any individual that proposes to secure greatness at the cost of honor, invariably fails. Any nation that breaks its own treaties for a temporary advantage sooner or later finds out that independence and isolation mean weakness and ultimate wreck. We are bound in the bundle of life. The bundle is a large one, and each individual sustains vital relations with the whole. The interests of men are interlaced and interlocked. A nation that is self-satisfied and prides itself on its independent isolation is riding to a fall. The great World War demonstrated as never before, the indispensableness of world friendship. It impressed the minds of business men with the fact that the world is woven together in its industrial and commercial relationships, and that every thread in the great historic tapestry sustains a definite relation to every other thread. If this is true, commercially and industrially, it is even more true spiritually.

WINNING AND LOSING WISDOM

One of the most singular and striking characters in Old Testament history is Solomon. Two sons of the same father were never more unlike than were Absalom and Solomon. Solomon was a student. He prayed and purposed. He sacrificed and studied. He was full of force, fire, aspiration and desire. He appraised wisdom at its real worth. As a prover writer, he has had no peer in history. He was preeminently the psychologist of his day. In the realm of mind he was superior to Grecian philosophers and Hebrew prophets and poets. It was not by magic but by diligent application, together with God and conscience, that made the early part of his reign so phenomenally successful. What he willed, he wrought. He was an idealist and he was a philosopher. His determination was fully matched by his devoutness. He demonstrates the truth that persistency of purpose, and the prayer of faith will win any place to which a devout soul aspires. Will hard enough and long enough and any river can be bridged, any ocean crossed, and any mountain of opposition tunneled through. Solomon began life with a Hallelujah. He ended it with a dirge. Why the difference? Attitude toward Deity. When pleasure began to supplant piety, he was immediately imperiled. He drowned sense in sensuality, and left the world with a pitiful testimony "all his vanity." To be sure when the shadows were lengthening and the night was falling, he gave us that wonderful testimony "remember now thy Creator." Whether that indicated repentance and return, no man can say. He was the great historic character, who tried everything once. To try many things once is to try them once too often. For salutary lessons in sane living, we commend the youth of today to Solomon's career.

THE HEART IN THE HOUSE

The most memorable thing Solomon did was to build the temple. He evidenced both skill and wisdom in its construction. The

heart of life is religion. The heart of religion is Jesus Christ. Christ was the heart of religion long before His incarnation. Christianity is the kernel of which all else today is but the shell. In Solomon's day, the temple was one of the wonders of the world. Its magnificence was unparalleled. In stately grandeur it challenged the people of every nation. He argued rightly that no place made with hands can be too costly to present to the world the highest ideas and ideals of God. Solomon's Temple continued to be the heart of Israel until its symbolic teachings ceased to awaken sorrow for sin and bring hope in repentance. It was superb in all of its appointments, and majestic in all of its architectural features, but its magnificence was only a mockery when it ceased to sensitize the conscience and sanctify the life of the devotees it represented.

A greater than Solomon's temple is the temple of the Holy Spirit; the human heart. Nothing can take the place of consecration. The dedication of Solomon's temple was attended with every form of spectacular glory. Nothing can take the place of consecration. The dedication of the human soul awakens more rejoicing in Heaven, than the dedication of the finest church ever constructed. The desecration of the human temple is a more lasting disaster, than the destruction of the costliest Cathedral. No material splendor can compare with the beauty of a soul in which God abides. The passing of the ancient temple of Solomon was a warning to the world that every material thing is passing and transitory. The passing of devoutness and true devotion is invariably attended with disastrous decline. An ornate ritual can never take the place of sincere adoration and devout praise.

REPUTATION AND INFLUENCE

Solomon's reputation for wisdom swept beyond all national boundaries, and exercised a potent influence in every part of the world. Like the aroma of spices and the perfume of flowers, reputation moves on and out exercising an influence for weal or woe. Like the wavelets on the lake when a stone is thrown into the water, so is the extension of human influence. Silently but surely it reaches the farthest shore. The visit of the Queen of Sheba was the result of that intangible yet most real thing, the influence of personality. It was a great tribute to Solomon that his reputation for wisdom commended him to a queen who was herself famous and who historically represented the finest of human traditions. It was to the queen's credit that she determined to put to the test the reputation for wealth and wisdom enjoined by the famous king of Israel. Happy are those who think it is wise to learn through personal knowledge. Every honest quest for truth is rewarded. However uncertain and however doubtful, if one will use the faith he has, and follow it up, truth will disclose itself. "Then shall ye know if ye follow on, to know the Lord." The wisdom of Solomon was as nothing as compared to wisdom of Jesus Christ. Those who will seriously put to test the value of the Gospel, as the Queen of Sheba put to test the wisdom of Solomon, will discover the truth. Apply the promises of God to your need, and you will discover that they will bear your entire weight. A knowledge of Christ is only gained by a visitation. Increase of faith will come by using what you have. The Queen of Sheba reached a definite conclusion. The reputation of Solomon had not been overstated. She exclaimed with unfeigned delight and amazement, "The half has not been told me." Exactly this is the testimony of every child of the King of Kings. Through repentance and surrender, (Turn to page 7.)

AT THE OPEN TOMB

By, Rev. Paul Rader, Chicago

Something over fifteen thousand copies of a picture of the open tomb of Christ which I brought back from Palestine, have been put into the mails for those who have sent me a letter requesting a copy of this picture.

Many books have been written concerning the authentic tomb from which our blessed Lord arose. This tomb which is close to what is known as Gordon's Calvary seems to lay many claims to being the authentic tomb. If it were thoroughly established that Golgotha's Hill, is the mound to the north of the city, now known as Gordon's Calvary, then we could be sure that this tomb is the authentic tomb, for the Scripture says, "it was near to Calvary."

This hill seems to be the only up-standing area of earth near the city, which is higher than the temple area. One can still stand at the old temple area and see Golgotha. As it is viewed from the road which runs along the north wall of the city, you see two great caves which become the eyes of the skull. You see another small cave which becomes the nose of the skull; another slit of cave which appears as the opening of the teeth of the skull. The top of the hill is rounded like a skull and it appears to the casual observer, without going into the last lined detail over which the experts might argue, to be the spot outside the city wall, "that green hill where He suffered for the world's redemption."

Following on down the slope of the skull a few hundred feet—for it slopes very rapidly—we come to the level of the city. On the face of this small cliff which forms the background for the skull, is carved into the solid rock, a rich man's tomb. This again adds a point of proof, that it is the real tomb. It seems to be the only rich man's tomb anywhere around the whole city of Jerusalem. It is a rich man's tomb, because the cave is back into the solid rock fourteen feet, and the area into which one first enters is not a space carved out for one body (a poor man's tomb), but rather a place where a family could be buried. Visitors could stand up and turning a quarter way around to the right, look into a space where three bodies could lie. The space in the middle is not finished, and the space to the right is not finished, but as you face east, the stone couch to the left is finished, even to the hollowing out of a little spot for the head. Beyond the head spot is space enough for one to sit down. There is sitting space also at the foot. Into the tomb the disciples could have come, and have seen an angel at the head and the other at the foot, that wonderful, wonderful morning.

There is another point which seems to point to this tomb as THE tomb. We are told that it was a new tomb where never a man had been placed before. We find that above the stone couch that was finished, the wall is not quite finished, and the rest is ALL unfinished. It was indeed a new tomb.

There is another proof finger pointing

back to the fact that hundreds of years ago, this was considered to be THE tomb. Digging above on the hillside, some explorers ran against some cathedral rock, and going down discovered they were digging away at a small chapel. This chapel had been erected around the door of this open tomb, and the wall of the face of the rock cut to accommodate the structure that was built tightly to cover the door. All of these stones have been removed so that the beautiful face of the cliff, with this open tomb, presents itself to the on-looker. There is a



Here is a photograph of Paul Rader, taken beside the tomb of Christ in Palestine, last December. This picture, in an artistic folder, will be sent to persons requesting same of Mr. Rader, 825 Barry Avenue, Chicago, Illinois.

groove that runs below the doorsill through which the great stone might move, that was rolled before the door of the sepulchre.

Again His tomb was in a garden. This tomb, near Gordon's Calvary, was in an old garden. The cistern is there; the wine press of the garden is there; the old flagging stones of the garden path have been found. The garden has been cleared out and you can go down over the pile of the debris now, and into the garden area.

The keeper showed me something else that delighted me. There was a peculiar looking tree that I had never seen before. It was about eleven feet high and in its branches was a flock of singing birds pick-

ing away at little pods that grew on the branches. The keeper reached up and took one of the little pods, squeezed and rubbed it hard between his finger and thumb. Instantly black specks were all over his finger and thumb. He said, "Do you know what these little black specks are?" I said, "No." He then replied, "You will be delighted when I tell you that each one of these little specks is a mustard seed, the smallest of all seeds." Then he went on, "You see that this is a mustard tree, and all the growth you see there, is only five months old. It springs up quickly. You are standing beside the open tomb of our blessed Lord. In that tomb the lips were sealed that spoke the parable about the mustard seed growing to be the greatest of herbs and the birds lodging in its branches. As I saw and heard the birds twittering in the branches of this mustard tree, my heart thrilled almost as if I had looked and

saw Him standing before me, out from that dark, cold tomb saying, "Behold my hands and my feet." He is up and out forever and death has lost its sting. The resurrection is not a doctrine, but a Person. He said, "I am the resurrection," and I believe Him. How my heart leaped within me as I stood before that open tomb and heard His spirit say within the depths of my being, "Behold I am alive forever more."

DEITY AND DESTINY

(Continued from page 6.)

Christ is visited and discovered as a Saviour and friend. When this is a fact then the joyous exclamation of the redeemed sinner is "the half was not told me."

Man's attitude toward God measures his influence for good or evil. No man can despise Deity and enjoy the higher delights of life. God is the great fundamental of all finalities. To worship Him in the beauty of Holiness is to leave a lasting mark on the heart of the world. A neglected garden is quickly overrun with weeds. A heart in which no altar is lifted, no praises sung, no God worshipped, becomes pestilential in the asthma of unbelief. It is not necessary that a nation should proclaim itself atheistic to experience suffering and disaster. Doom is pronounced on the nation that forgets God. Every individual's destiny is wholly determined by his relation to Deity. Difficulties are divided and delights are multiplied by loyalty to God. The man who is loyal to God cannot possibly despise or ignore the Son of God, Jesus Christ, our Lord. It is a glorious thing to be able consciously to say, "Underneath are the everlasting arms." On the other hand, "It is a fearful thing to FALL into the hands of the living God." "The secret of the Lord is with them that fear Him." "The fear of the Lord is the beginning of wisdom." The word "fear" here means, not dread, not even a shrinking awe, but a reverential awe, mingled with adoration and admiration.

Destiny is a word overwhelming in its significance. Wrapped up in it is the idea of eternity. Heaven and perdition are both made for the individual by his attitude toward Deity. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." True worship is a measure of worth. "God is love." But do not forget also, that "Our God is a consuming fire."

A MISSIONARY CHALLENGE

By, Rev. A. C. Snead, New York City, N. Y.

(Note: The following address was delivered late last year, at a great missionary conference, in the Chicago Gospel Tabernacle, sponsored by Mr. Winrod, while Paul Rader was in China. Mr. Snead was one of the most effective and popular speakers on the program. His lovely spirit and piercing messages won the hearts of his hearers. After listening to him, one feels like saying, "Truly, here is a man of God.")

"They overcame him by the blood of the Lamb, by the word of their testimony and they loved not their lives unto the death." Mr. Winrod spoke to you about the powers of darkness, Satan and His host, that seek to hinder the spread of the gospel of Jesus Christ. I want to bring to you just a bit of the Word of God concerning the overthrow of Satan and the finishing of the task that God committed to the church of Jesus Christ. Remember, beloved, the only way to overcome Satan for yourself or your fellowmen on the other side of the world is through the blood of the Lamb, through the Word of your testimony. His Book, God's Book, the Bible, made a living reality in your own lives, and through such an absolute surrender to God that you don't count your life or your family or your possessions or your income as your own, but you count these things as God's and you use them as a stewardship of the Lord! I want, just for a few minutes, to bring to you something from the Word of God that will perhaps drive home the things that our brethren have been saying to you during the days of this conference.

The reason for missionary ministry is because the Word of God says all have sinned and come short of the glory of God. The wages of sin is death, but God so loved the world that He gave His only begotten Son, and Jesus Christ is the only Saviour of men. You and I know Him, and we ought to make Him known. The motive for missionary ministry is the love of God. But listen, what follows love? God so loved the world that He gave. Christ loved us and gave Himself for us. We love Him because He first loved us and the love of Christ constraineth us to go out and tell others of this wonderful Saviour, Who can save to the uttermost all those who come unto God by Him. Where shall we go and what message shall we take? We preach but one message—Christ Crucified, unto Jews a stumbling block and unto Greeks foolishness, but unto those who are being saved, Christ, the power of God and the wisdom of God. We preach the Word, the living Word of the living God. And, then the method. Oh, God makes use of the radio and the telegraph and the printing-press, and every other way, but God's first method is through individual men and women whom He has called to be His witnesses. God sent His Son into the world and Jesus said, "As the Father sent me, so send I you." Thank God, He did not simply send a message from heaven, but He sent His Son to be His Witness and then to die on the cross for our salvation.

But He is not only the propitiation for our sins but for the sins of the whole world. "Ye," said Jesus to the disciples, "ye are my witnesses" and God has no better way for the world to hear the gospel message than for individual men and women to go out and carry the message with hearts filled with the love of God, with lives filled with the power of the Holy Spirit, and with

ministries backed up by the prayer fellowship of God's people. And what is the purpose? The purpose is not to spread your denominational principles and build up your denominational organization. I am not talking against them but I am saying our business is to win sinners to the Lamb of God that taketh away the sin of the world and to gather out of the nations a people for Jesus Christ.

When I talked with an old man there in French West Africa, I said to him, "Why do you not hold the words of God in your heart and follow the words of Jesus." And he said, "How can I hold the words of God in my heart? The missionary preaches only a few days in the year. The Mohammedans are here all the time. How can I hold your message in my heart?" Oh, beloved, we must give a witness in every language-center of the whole world.

Then, too, we are building a building. A building not made with hands, and builded through the power and ministry of the Holy Spirit, the church of the living God, and we are preparing the people for Christ's return.

I want to leave with you three "I must's." God does not want willful people to go their own way, but there are three I must's that you and I ought to know. Jesus used them. When He was talking about Himself as being the great Shepherd of the sheep for whom He had given His life, He said: "And other sheep I have which are not of this fold. These also I must bring. And there shall be one fold and one shepherd." Jesus, the Son of God, the Saviour of men, had a heart full of compassion to bring others to Himself. "I must bring the other sheep." He has gone back to heaven and He is counting on you and on me.

Again, they were having a wonderful revival up around Capernaum and some people said, "Master, the results are so good here and things are moving so nicely, we would like to build you a parsonage and let you settle down in our midst." And Jesus said to them, "I must preach the gospel in the other cities also, for therefore was I sent." And I say to you, beloved, that though we rejoice in the blessing of God here and other places in Christendom, we dare not stop and hold the blessing to ourselves, but we must share it with the peoples unto the ends of the earth, and as Jesus said "other cities," you and I must say, in this day and age of communication and ability to reach quickly the other sides of the world, "I must reach other nations and tribes and language groups and peoples of earth, for therefore am I sent."

And again, they wanted to know why a certain man had been blind from his mother's womb. They did not know why he had been so afflicted, and Jesus said, "It is not a question of why. It is just a chance for me to do the work God sent me to do and He used another, 'I must.' You remember, He healed the man, of course, thank God—I wonder how many have been healed—I know Jesus Christ as my Healer, but say, to what account are we putting the life He gave to us? Are we laying it at His feet and saying, 'Lord put in all the energy you want to put in and every ounce will be directed in the service of Thy kingdom under the power of the Holy Spirit?' Well, Jesus said, 'I must work the work of Him that sent me while it is day. The night cometh when no man can work.' Oh, beloved, the night is upon us and the time of oppor-

tunity for missionary service will soon be over. Are you and I going to meet our responsibilities and let God have His way in our lives? And then, how are we going to fulfill it? First, we must be a united band. United we go forward in victory, but divided we fall. Unitedly we go forward in Christ.

An excellent example of united ministry is given in Acts 4 and 5. In the midst of strong opposition and bitter persecution from the enemies of the Gospel, the Apostles were able to turn to the company of believers for comfort and help. They were so united in the bonds of faith and love and so zealous in cooperating with the Apostles in all their ministry that the Holy Spirit says, "They went to their own company." This union of love and faith was manifest also in united prayer and the giving of their possessions. So today there must be concerted prayer. They began to pray and God began to work mightily. There was wholehearted consecration, first of their hearts, of their lives; they did not count anything that they possessed as their own but they held it freely for God's use and the welfare of the gospel. And let me tell you, men and women, if your heart is truly consecrated, your money will be also.

And then there was a mighty revival. No wonder. I have to turn to the Bible and read that. Listen:

"And by the hands of the apostles were many signs and wonders wrought among the people and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women."

And what happened in Jerusalem can happen in Africa. What happened in Jerusalem can happen in China and Borneo and the Philippines and every nation throughout the earth, if you and I are faithful. But, beloved, if we hold what we possess and do not share it, we will lose it.

May I use an illustration in closing? The Sea of Galilee, up in the North of Palestine, is a beautiful sea. Fishes abound in its waters. Farms and villages and vineyards are on its shores. It is fertile and very prosperous. The Dead Sea is one of death, no life in its waters, no farms and villages on its shores and even the birds hasten their flight over it. It is a thing of death and yet all the water that flows in the sea of Galilee flows into the Dead Sea. It is not because the Dead Sea did not get water enough. It not only got all that Galilee did, but all the tributaries below the sea of Galilee. Why is it a thing of death? I will tell you why? It lies on too low a level and hugs everything to itself and lets nothing go but by evaporation. That is what some Christians are doing and they wonder why God does not enrich their lives. All the good things of God in your life will become stagnant unless you open your soul and give out to others. As you give out, it increases and others are blessed also. For that reason, we in the different missionary societies represented here, I with others representing the Christian and Missionary Alliance, have determined by the grace of God that our efforts shall be turned into one channel and that is to make Jesus Christ known just as far as we can throughout the whole earth.

A PHILOSOPHER COMES BACK

One of the unfortunate things that occurred in the Los Angeles Bible Institute controversy last year was the destruction of Dr. MacInnis' book, "Peter, the Fisherman Philosopher." This volume is being reprinted by Harpers Brothers at the present time, however, and will be ready for early delivery.

Roseberry's Interesting Report from the Ivory Coast

Important Note

While Rev. R. S. Roseberry and his wife, both veteran missionaries, were in this country from West Africa in 1928 and 1929, they raised sufficient funds to purchase a motor-boat to transport missionary parties up and down the Niger River. The Defender and The Couriers later united in contributing \$1,500 to purchase an automobile and to make it possible for Mr. Roseberry to survey the Ivory Coast, the scene of the Harris Mass Movement, where thousands of natives were converted and hundreds of churches erected, through the preaching of a black man by the name of William Wade Harris, from Liberia. The Defenders also provided another \$1,000 with which to establish a Bible School to train Harris converts. A vigorous and immediate missionary program is needed to help crystallize the Harris results and to save the field from Mohammedanism.

It is to be questioned if any part of Africa has ever experienced such a religious awakening as the Ivory Coast, and NOW is the time for action.

Mr. Roseberry has returned to Kankan, French Guinea, his headquarters, having completed the initial survey, but expects to go back to the Ivory Coast shortly. His letter and report to The Defender, of December 2nd, mailed from the Ivory Coast, was delayed somewhere, for we did not receive it until January 23rd.

We are giving Mr. Roseberry plenty of space to tell the interesting story of his first survey, in this number. Read his report, every word. He wrote it for you — The Defender Family. With his report there came a letter to Mr. Winrod, from which the following extracts are taken:

"The first lap of the survey has been completed. We are making you a detailed report of our travels. You can print as much of the report as you desire. . . . The Mass Movement presents some problems that will require tact and wisdom to work out. . . . It seems to me that a good weapon at this time would be a good stereoptican machine with slides on the Bible. We have a small one here with a few slides, but a good one using carbide gas will greatly assist us to get entrance into the lives of the natives and start them in the knowledge of the Word of God. If this will not burden you too much, let someone have the privilege of supplying the same. . . . Thank you for the money to buy a car. The check came from Brother Eicher (Couriers' Missionary secretary), and for the \$225.00. . . . Gas costs 60 cents a gallon in the Ivory Coast and the interior. . . . In order to keep the car moving continually it will require at least \$50.00 per month. . . . It is heart-breaking to have to sit down when once the battle is on because funds are limited, or rather because someone has failed to stand by and help. We know you are willing to

aid in every way. It was due to your energy and backing that we were enabled to go ahead at this time. . . ."

(Signed) R. S. Roseberry.

Two days before the above letter came, the following note was received from a brother in New Hampshire:

"Dear friend Winrod:

"Enclosed herewith please find \$100.00 for the Ivory Coast work which Mr. Roseberry is doing, as per instructions in The Defender."

In the same week, two \$10.00 gifts were received and altogether we were able to rush \$150.00 to Mr. Roseberry, to aid in his second visit to the Ivory Coast. A few days later we were able to send \$50.00 more, making \$200.00 total for the week.

Let it be remembered that the overhead expense on his car will be \$50.00 a month henceforth; and what shall we do about the



The man in this picture, third from the left in the back row, is false-prophet Bebe, at Sassandra. He is seen holding the Bible in his hand, which he returned to Missionary Richard a few days later, saying that he did not want it. He said that God speaks to him direct. Men of this type are becoming a real menace to the gospel in the forest country. They are cheap imitations of prophet Harris. Read what Mr. Roseberry says about Bebe in his report.

stereoptican machine which he says he needs?

A blank is provided at the bottom of this page to facilitate matters in sending your gifts. Every dollar will go directly to the work described. There is no denominational machinery to be financed. Not one cent will be kept out for any purpose. Let Defenders be loyal to this undertaking in prayer and in giving.

A condensation of Mr. Roseberry's report follows:

Roseberry's Report

From Bamako to the Ivory Coast

We were anxious to get away on our journey, but we first must hoist the motor boat out of the water and put it on the railway car that was run down to the wharf. The man in charge asked us to help turn the turntable which passed the derrick onto the quay where the boat was tied. We tugged and tugged in vain, it would not turn. Finally we lifted the plates that covered the table and found that gravel and sand had been washed in around the wheels when the wharf was inundated during the high water. It was a matter of

two hours of hard digging with any tools that came to hand before the wheels and frame were clear. It still refused to turn, being rusty and in bad shape. We put a cable from the Ford truck to one side of the turntable, but the truck was not able to turn it more than a few inches. What could we do? We suggested to the man in charge of the train to pull it with the locomotive. This was done. By placing the cable on one side of the turntable the engine was able to pull on an angle, it began to turn and soon the derrick was in place on the quay. It was now time for dinner and they informed us that they could do no more until the afternoon. The man in charge said that it would take two hours to hoist the two boats out of the water so we agreed to be there at 1:30 P. M. We had the boat swinging out of the water before he got there, but had to let it down to readjust the derrick. Finally it swung into the air and when we went to get the flat car to pass it out on the quay we found that the turntable was too short for the car. The chief of the trains said that he could not run the derrick back on the quay with the boat dangling in the air, for it would upset. It seemed that we would be held up again, but by running a short car onto the quay and by making two transfers we finally had it on the flat car. In running the flat car to the place of loading we did not wait for the train brakeman, but manned the car with our own crew. We must say that the man in charge of the train was a man of good temper and was quite willing to let us tug and push. The second boat, a wooden one, was soon on the derrick swinging in the air. Then it was time to stop work. "Come back in the morning," they said. We demurred and said that we wanted to finish the loading at once. By pushing the derrick with the boat dangling in the air we could do it all in ten minutes. We asked a big crowd of natives standing by to give a final

(Turn to page 10.)

MY OFFERING

Dear Defender:

I want to invest in the Testimony which is being given in the Ivory Coast. Find enclosed my offering of

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"You can't beat God at giving."

table was too short for the car. The chief of the trains said that he could not run the derrick back on the quay with the boat dangling in the air, for it would upset. It seemed that we would be held up again, but by running a short car onto the quay and by making two transfers we finally had it on the flat car. In running the flat car to the place of loading we did not wait for the train brakeman, but manned the car with our own crew. We must say that the man in charge of the train was a man of good temper and was quite willing to let us tug and push. The second boat, a wooden one, was soon on the derrick swinging in the air. Then it was time to stop work. "Come back in the morning," they said. We demurred and said that we wanted to finish the loading at once. By pushing the derrick with the boat dangling in the air we could do it all in ten minutes. We asked a big crowd of natives standing by to give a final

ROSEBERRY'S INTERESTING REPORT FROM THE IVORY COAST

(Continued from page 9.)

push and they came to our help. The derrick began to move and the work was soon done. We felt like shouting when the two boats began to move toward the station on the flat cars. Our two hours proved to be nearly five hours, and might have been two days if we had not assisted by hard work.

It was now the sixth of November and we were scheduled to be in Sassandra the seventh. We were one thousand miles away. Our Ford truck had no top and one had to be constructed, to protect us from the fierce sun, before we could get away. Mr. Ryan went to the Citroen Motor Company. They had the proper material, but said it would require four days to do the work. We were leaving by one o'clock and it was now nine o'clock in the morning! It looked as though we would have to do some more work. We bought the angle irons and bent them to place. A chain drill expedited the work of boring the holes and before two o'clock we were at the ferry all loaded and ready to go. We were soon speeding on our way on the other side of the river along the fairly good roads. The ruts caused by travel in the rainy season were not yet filled and it required careful driving to miss them. You know a Ford truck is not quite as comfortable as your touring car when it hits a bump! We had the truck heavily loaded which made it ride easier.

We kept going until we reached the carvanserie at Bougouni at about nine in the evening where we put up for the night. The carvanserie affords a cook who will have a meal ready if you send word on ahead. We had not sent him word so we had to prepare our own meal. There are spring beds in several of the rooms and a dining table. We preferred to use our own beds for sev-

eral reasons. The road has become a great highway and many cars stop here for the night. Without any trouble we reached Sikasso the next day, where we left our new workers, Mr. and Mrs. Joder and also Mrs. Roseberry. A good while before daybreak the following day we were on our way, bumping along over the ruts. We had left part of our load at Sikasso, so the truck was much lighter. A Ford truck without a load makes things interesting when going over African roads at a good speed. Our natives managed to stay in, but complained of being pretty stiff and having some bruises at the end of the journey.



The above is a picture of a small church in Buyo, not far from the village, Man. This church was built by natives at their own initiative. It is typical of hundreds of others dotted over the Ivory Coast as a result of the Harris revival.

road on either side. The country became more and more mountainous and the towns seemed smaller and poorer built. In passing through one of these small towns named Kimkro, we stopped to find if there was any trace of results of the Harris Mass Movement, and also to find out about the road. We found no trace of the Mass Movement, but we did find that the ferry over the Bandama River just close to the town was out of commission on account of the cable being broken. This was a disappointment as

it necessitated a long detour of hundreds of kilometers. We took the opportunity of preaching the gospel to this community. This was a Bawouli town, but there were a number who had been soldiers in the great war and they understood the French and the Meninka, so we gave them the message of life. They gathered around us like a pack of sheep and listened intently. Our stay was all too short as we had to hurry on to our destination. Darkness found us still on our way passing through dense forests. A turn in the road brought us to a fork not marked by any signs. We took the best road which was of recent construction. We had not gone far when we came to a sudden halt. A deep cut in the road blocked our way. We were on new construction and the bridges were not yet built. Usually these places are marked by barricades across the road, but this one was open. We were thankful for good lights which gave us clear vision and enabled us to stop or the expedition might have come to a sudden end.

A Distorted Breakfast

This was the second turnback for the day. Two beautiful antelopes crossed the road as we turned back. Our brilliant lights blinded them as they crossed in front of the car. They were soon lost in the gloom of the forest. After regaining the fork in the road we were not long in reaching the banks of the Bandama River, the same river which we had reached earlier in the afternoon. We were near the town of Tiasale. The ferry was in place, but the native that operated the ferry said that it was impossible to cross at night. There was nothing else to do but to camp for the night. Open air camping in Africa is wonderful, but this time shelter had to be sought from the rain that blew up. A small leaf-covered shack gave the needed shelter for two, while the writer put up his bed in the car. Early in the morning we had our cook get us a meal before starting on our journey. Just as we were ready to sit down, another car drove up and passed onto the ferry. The boatmen came at once and as the ferry took two cars it was our opportunity to cross. Hurriedly we loaded our small portable table with the baggage on the car to board the ferry. It was my task to hold the plates, cups, etc., on the table while the car climbed the gang plank. We needed more hands as the plates began to slide. The sugar in a small pasteboard box eluded our grasp and took refuge between a case and a satchel. Happily the jumping did not last long. Our breakfast was followed by morning worship while the ferry was crossing. They had no steel cable, but had vines tied along the shore. The crossing was made in about forty minutes. Here we found a big cocoa and banana plantation. The night before the planters had sent one of their natives to the river to call us to come over for the night and leave the car for the morning, but we preferred to stay by the car. From now on we were to pass through hundreds of miles of cocoa and banana plantations. Cocoa is planted under banana plants to protect it from the burning sun. It grows better in the shade.

We had not gone far when we were again held up! A big monarch of the forest had been uprooted in a recent storm and had fallen across the road. A group of practically nude men were on it with axes to make a way for autos to pass. They belong to a tribe that we had never met and could make no communications with them except by sign language. While we were waiting, a soldier came along with two lean, looking natives tied together with a rope around their necks. We asked him what was wrong and he replied, "They have run (Turn to page 15.)



Sassandra, the port where Mr. Roseberry and his colleagues finally arrived after a long and dangerous journey. It is from this port city that Mr. Roseberry wrote the present report to the Defender Family.

WHAT TIME IS IT?

By, Rev. L. H. Ziemer

Pastor Toledo Gospel Tabernacle, Toledo, Ohio

Almost a thousand years B. C. God's prophet heard a voice out of Dumah crying: "Watchman, what of the night? Watchman, what of the night? And the watchman said, 'The morning cometh and also the night.'" (Isa. 21:11-12). In other words the folks way back there wanted to know what time it was. They understood that God had given a promise of a worldredeemer, and they longed to have Him come, for they were so weary of the night of sin. Just so today, the godly who believe the Word of God and all that the prophets have spoken, want to know what time it is by God's clock, for they remember that He has said, "Unto them that look for Him shall He appear the second time without sin unto salvation."

Now in the days of the apostles the Lord God sent this Word to the watching saints: "The night is far spent, the day is at hand" (Rom. 13:12). If that was true then, it is even more so true in our day, for we are almost 1,900 years in advance of them; we are 1,900 nearer the coming of the Lord than they were. Our generation, more than any previous one, can shout triumphantly, "the night is far spent, the day is at hand."

Consider then the meaning of these Scriptures.

The Darkness of The Present Age

Ours is a dark world, and man's natural state is one of darkness; he lives in the night of sin; a shroud of spiritual darkness envelopes his spirit and soul. "The god of this world hath blinded the minds of them which believe not," and left to himself man can only stumble and fall at last into eternal abyss of darkness.

The LIGHT of the World is the Creator of all things, Jesus the Son of God. He said, "I am come a light into the world." He shone forth into the darkness of men's hearts, but the darkness comprehended it not. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not" (John 1:10-11). And it is written: "This is the condemnation, that the light is come into the world, and men loved the darkness rather than the light." Jesus, the Life and Light of the world was rejected by both Jews and Gentiles, and He is being rejected by the great majority today. Satan, "the prince" and "the god of this world" has his throne in the hearts of men; the age is controlled by him, and therefore "the whole world lieth in wickedness" (Mar. "in the lap of the wicked one"). Under Satan's dominion the world, and all men who serve him, cannot have anything but spiritual night. This age began in night, it continues in night, and it will end in blackness forever.

But many voices are raised against this truth. Nominal Christendom refuses to believe that this is an evil age, and that it is night now. "The world is getting brighter and better all the time" says prophet and priest. With pride they point to the great transformations and changes in transportation and communication; the great discoveries and inventions are mentioned; the better sanitary and health conditions are pointed out; the conquest of certain diseases by medical science is referred to; the mighty strides of civilization are paraded; the spirit of democracy is talked of; the gestures of world-peace are heralded

from the platform and pulpit as evidences that the age we are living in is not night but the dawning of a bright and perfect day. "What Hath Man Wrought!" is the world motto. Thus they reject the clear statements of God's Word concerning this age. Thousands have turned their ears away from the truth, and under the leadership of the false prophets they are believing the lie of Satan that the millennial day is now being ushered in by man. Modernism, with all its boasting of new light, is itself darkness and only leads into endless night.

But the question of vital importance is not about physical, world progress at all, but about the things of God. God is not concerned about what man does with the telescope, the microscope, the success of higher education, or the various sciences. God's question is: "WHAT THINK YE OF CHRIST, WHOSE SON IS HE?" Now then, is this age accepting Christ as the only Saviour? Do men give Him His rightful place by trusting in His blood? Do they walk in the light of His salvation? Do they exercise true faith in the Son of God? Is righteousness and holiness on the increase in the earth? Are men turning away from sin, from the pleasures of the world, from the greed for money? Is there more true, spiritual worship on earth today than ever before? Alas as God looks upon this world He sees it very dark. It is even as the prophet says: "Behold, the darkness covers the earth, and gross darkness the people" (Isa. 60:2).

Look at the darkness of the heathen world, with two-thirds of the human race in total ignorance of the true God and the way of salvation! Look at vile India with its unmentionable religious customs, its childwidows and degrading caste system! Look at licentious Mohammedanism! Look at China bleeding to death! Look at Priest-ridden Mexico and South America! Behold a thousand million human beings in the night of heathendom and going down to destruction and ruin at the rate of a hundred-thousand souls a day! And think you that America is Christian? or Great Britain? or Germany? or France? or Italy? The cry of the Nations because of satanic inspiration is still: "Away with Him!" The Psalmist's word is true: "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed, saying: let us break their bands asunder, and cast their cords away from us." Is it, therefore, not dark? Is it not the midnight hour? Yes, in the darkness of this night, we who have the Spirit and believe God cry out: "Watchman, what of the night?" Thank God, this cry of our hearts is answered by the faithful Holy Spirit, saying, "The night is far spent, and the day is at hand."

Day Break Is At Hand

Praise God, there is a day coming when the shades of night will disappear, when "the day shall dawn and the shadows flee away." A day is coming when all sin, and ignorance, and infidelity, and atheism, and agnosticism, and crime, and bloodshed, and murder, and all evil shall cease, when the "wicked shall be turned into hell, and all the Nations that forget God." We stand breathlessly on the threshold of a new era. Every moment pulsates with emotion. Sat-

urday night has come and the Morning Star arises. The Bride is going home to glory right soon. She awaits the Bridegroom's call momentarily. The Jew has already packed up ready to go to Jerusalem. The False Church, the Beast and the Antichrist will soon be enthroned. The great tribulation is at the doors. The thousand years of the glorious reign of Christ will follow on. Any moment now we may be translated. Christians look up! Christians rejoice! Be ready! The time is at hand! The coming of the Lord "draweth nigh!"

That day above all things will bring Christ back to earth again; it will usher the saints into His glorious presence; it will bring all the redeemed and blood-washed into possession of their full redemption rights; it will wipe away all tears from off the faces of the children of God; it will bring rest, and everlasting joy, and peace to all that are Christ's; it will lift the curse from off all the creation of God, and "the creature shall be delivered from the bondage of corruption," and admitted to "the glorious liberty of the sons of God." **EVEN SO, COME QUICKLY, LORD JESUS.**

The Time Is Imminent

That day may come at any time. It is timeless and dateless so far as we are concerned. God's purpose for this age is the out-gathering of the Church from among all nations. This must be accomplished first. But the fullness of that Body, as to numbers, is a secret known to God alone. For all we know the last members may be gathered tonight, and then He will come "as a thief in the night." "In such an hour as ye think not the Son of man cometh." "At midnight there was a cry, Behold the Bridegroom cometh! And they that were ready went in with Him to the marriage." And in our text we read, "The night is far spent." Sin's night is about past. We are living in the fourth watch of the night. The day-dawn cannot be far away, and therefore we can confidently say: "The day is at hand."

These things being so, our time is a day of solemn responsibility. God's Word of exhortation and warning is both to the saint and to the sinner.

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DEFENDER BOOK DEPARTMENT



The books reviewed in this department may be ordered direct from the various publishers, or from The Defender Publishers, Wichita, Kansas.

"Escape"; Author, Francesco Nitti; Published by G. P. Putnam's Sons; Price \$2.50.

Mussolini will never be the same again. The whole inner working of his secret and heartless machine has been opened to public gaze by Nitti, "a man who went through hell in a Fascist island prison." The book is full of names, dates, places and crimes which cannot be refuted. The author is the nephew of the noted Francesco Nitti, who was once Prime Minister of Italy—both of whom are now in Paris, safe from Mussolini's iron hand. Nitti was one of hundreds of prominent Italians who were judged guilty of "political crimes" and banished to the lonely, rocky, desolate, miserable islands, off the coast of Sicily, to live like dogs and suffer unspeakable horrors at the hands of soldiers and guards, whom Nitti describes as "madmen." Such persons were never given legal trials. The press calls the islands, "Devil's Islands" and Nitti refers to them as "these islands of the damned." Mystery has always clouded the public mind as to what actually takes place in these barren regions, but now everyone may know the facts. A story which is as black and bloody as any story of heartless persecution ever told. Literally hundreds of Italy's most popular lawyers, statesmen, editors, educators, soldiers and leaders of industry have been sentenced to live wretched lives in these "island prisons" for having committed no crime except to disagree with the Dictator. Nitti and his two fellow-prisoners are the only people who have ever escaped. The story of how they accomplished their "Escape" on the night of July 27, 1929, bristles with thrills. The story of what they suffered on the island is blood-curdling. The story of the moral lapses of Fascism is revolting.

"Escape," by nephew Nitti, commends itself for many reasons, the least of which is not the fact that though living in a Catholic country, he grew up a devout Protestant and his father was a Methodist preacher for years in Italy.

"Secret of the Life Sublime"; Author, A. Z. Conrad; Published by The Fleming H. Revell Co.; Price \$1.50.

The author says in his Foreword: "The purpose of this book is to emphasize anew the lovable in life and to make more attractive the virtues too often forgotten in these days of absorption with the tangible, the evanescent and the trivial." The book tells of "that mystic partnership" with God "that gives majesty to personality." The theme of the message is the Indwelling Spirit. One will be better fitted to cooperate with the Holy Spirit in putting off self and in putting on Christ after reading these chapters on "Love," "Joy," "Peace," "Longsuffering," etc. Standing rather alone is the last chapter on "Behaviorism"—a terrific bombardment against the Watsonian idea that "character is determined by chemistry." Every high school and college student, who is being misled by the materialistic idea that personality is machinery, should read this chapter.

This is Dr. Conrad's latest book, and no doubt a multitude of admirers will look upon it as his greatest.

"Revelation, the Crown-Jewel of Biblical Prophecy"; Author, W. C. Stevens; Published by The Christian Alliance Publishing Co.; Two Volumes, Price \$2.50 each.

The theme of the Bible, both the Old and New Testament, is Jesus Christ. Volume One presents a condensed survey of all the prophecies centering around Christ, with the exception of those contained in the Book of Revelation. Volume Two takes up the thread of teaching at this point and expounds in great detail the prophetic message of the Apocalypse. From the viewpoint of literary excellence, prophetic symbolism and spirituality, these volumes are entitled to a very high position.

"Slaves of the Gods"; Author, Katherine Mayo; Published by Harcourt, Brace and Company; Price \$2.50.

If "Mother India" by Miss Mayo was a revelation, her last book, "Slaves of the Gods" is a revolution. Unspeakable cruelties, heartless treatment of women, child marriages, girl widows religion, pro and con, horrible selfishness, animal and idol worship, festering disease—millions bound by customs of iron and

Satanic superstition! India, the land of false religions and misery! Only the light of the Gospel can ever dispel its darkness!

The wife of an English official prevailed upon a party of friends to visit a famous old Hindu temple situated in that section, one of hundreds of such temples scattered over India. What she learned that day was shocking and revolting in the extreme. The group was directed to the "Holy of Holies" by accommodating Brahman priests. Sweet strains of music floated from out the dismal temple shadows. From among the pillars a group of girls and women, beautifully garbed, came dancing. Countless thousands of tender girls, nine and ten years of age, become temple prostitutes over India, to satisfy the lust of designing priests. These helpless creatures are "Slaves of the Gods." In India's idolatrous, adulterous temple they live and die. An unmarried girl above the age of twelve is a disgrace in India. Her supreme hope of bliss in the after life is to bear a male child to some sensual "lord" (husband). A ten year old girl is often married to a forty year old man. The saddest creatures in the world are the women of India.

This book relates numerous instances like the one above. It gives many valuable quotations and much other material not published hitherto. Miss Mayo takes the whited mask off of oriental "spiritual idealism" and shows how filthy it really is. She believes that India's centuries of moral dissipation have so weakened the country by the loss of creative energy that there must come an immediate and far-reaching awakening of the sleeping conscience of the land. It will not be disputed that her writings are molding a great deal of sentiment in official circles of India, as well as in English-speaking nations.

"Sheep of the Outer Fold"; Author, Florence H. Towne; Published by The Fleming H. Revell Co.; Price \$1.00.

Here is a book of teaching and stories—with a heart-throb in every chapter. The writer is superintendent of the Erie Chapel Institute of Chicago. From her "Neighborhood House" brave and consecrated women go into the poverty-stricken and tenement-house sections of Chicago, carrying the story of the Gospel to heal and gladden crushed lives. "Angel" is the name of a 17 year old girl, who stumbled into the Institute with her half-clothed week old baby in her arms. She was a "tough case." When arrested, she bit, kicked, cursed and fought the policeman. Redeemed by Jesus Christ, her old life of sin and shame faded away. Now fourteen years have passed and she is a good wife and mother, the member of a Presbyterian church. This is one of the many such touching stories, showing the transforming power of the Gospel.

"Lectures on the Apostolic Creed"; Author, Ross T. Campbell; Published by Sterling College; Price \$2.00.

The author is president of Sterling College. The present treatise is composed of class-room lectures and the book is particularly adapted to the use of teachers. Dr. Campbell says: "This creed has been styled 'A Creed of Granite' and rightly so, because it serves as the very foundation stone of our Christian faith. In many churches it has been allowed to lapse into disuse and our young people today are suffering in consequence. We believe the faith of Christendom would be strengthened if this creed were repeated every time God's people are assembled for worship with every believer standing at 'spiritual attention.'"

The origin of the Apostle's Creed is explained and every clause of it is discussed in order. There are sixteen lectures and each lecture comprises a chapter. We know of nothing in print, dealing with this sacred creed, that is as clear, concise and desirable as the present work by this competent authority.

"A King's Penknife, or Why I am Opposed to Modernism"; Author, I. M. Haldeman; Published by Francis Emory Fitch, Inc.; Price \$1.25.

The stentorian voice of the First Baptist Church of New York has spoken again, and this time openly in defence of supernaturally revealed religion as against the blighting curse of Modernism. Dr. Haldeman speaks in these pages as one might expect Elijah to speak, were he suddenly to resurrect from the dead and engage Baal's Twentieth Cen-

tury prophets in combat. The "Penknife" idea originates in the thirty-sixth chapter of Jeremiah, where Jehoiakim was king in Jerusalem. Jeremiah had written a message from the Lord on a scroll. The king was seated by the fire and as the message was read to him, he would cut out the portions that he did not like with his penknife. The author says: "This he continued to do till there was nothing left of the written Word of God but a heap of smouldering, wind-blown ashes. I am opposed to Modernism, because, like the King, it cuts out of the Bible, with the penknife of destructive criticism, all things not acceptable to the natural mind . . . I am opposed to Modernism because it preaches a Christ not found in the Bible."

Like all of Dr. Haldeman's writings, this book is full of new and original material. Every one of the greater Christian doctrines is treated and defended constructively and fearlessly. The chapters on "Modernism, A Materialistic Menace to Morals," and "Old Infidelity in the Disguise of Modernism" are unusually strong. Here is an ideal book to put in the hands of ministers and laymen, particularly the younger men, who are being betrayed by the so-called "New Theology" and the "Social Gospel."

"The Hope of Israel — What Is It?" Author, Philip Mauro; Published by Hamilton Brothers; Price \$2.00.

With all the ability of a great legal mind, (Mr. Mauro is a successful attorney) possessing a rare gift for argument, the author has been advocating some revolutionary views on prophetic subjects during recent years. Our esteemed contemporary, "The Life of Faith" (London) says: "Mr. Mauro is too able and popular a writer to be ignored." That he has called attention to certain weaknesses and arbitrary interpretations, particularly in the realm of ultra-dispensationalism, will be admitted, we believe, by unprejudiced thinkers. Perhaps his most powerful weapon in his assaults on "Fundamentalists," the "Scofield Bible," etc., has been his ability to tie to certain arbitrary interpretations in connection with mooted Scriptural passages. He made a strong argument when he said that the plan of dividing time into seven periods, called dispensations, was arbitrary with a certain minority; however, he did not destroy the value of "dispensationalism" in systematizing Scriptural studies. The dispensational method has rendered a great service even though a few finicky teachers have carried it too far.

In the present book, our distinguished author fails utterly to make up his case, namely, that God is through dealing with Israel as a chosen channel about whom many prophesied events are to cluster during the end of the present age. Mr. Mauro wants it understood that Israel will not serve under the manipulation of God's special prophesied providences before the return of Christ, and, in a frantic effort to win his case before the jury, we find that unwittingly, at many vital points, our friend has fallen into the trap of "arbitrary interpretation" which he has condemned so vigorously in others. His erroneous premise, in our judgment, is his arbitrary method of placing a historic or spiritual interpretation upon passages of Scripture which convey clearly a future or literal significance. This is the method that he employs in applying many passages of Scripture to the church which actually were written for the Jews.

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"Drawing the Fires of Hell"

By, Rev. John G. Reid,
Spokane, Washington

Under a similar title the *Literary Digest* for December 21st, 1929, page 23, quotes Bishop Ingram of London as saying in a sermon in Westminster Cathedral: "It seems certain that passages in the Gospel of St. Matthew on the subject of future punishment attributed to Our Lord, were not said by our Lord at all!" This from a Bishop of a Christian Church, in a pulpit known and honored the world around as consecrated to the proclamation and the defense of the Gospel of Jesus—Christ the Son of God for human salvation! A Bishop himself solemnly consecrated to the same, and as solemnly requiring of his priests upon their ordination at his hands to the priesthood, subscription to a faith in, and a defense of, "The Holy Scriptures!" Such an assertion, broadcast in this justly celebrated, approved, and influential journal, as also in others of wide circulation, to millions of readers in all parts of the world, seems to call for more than a passing notice. Parenthetically, it may not be out of place to inquire: "What about certain passages to the same import in the Gospels of St. Mark (9; 43, 44, 45, 46, 37) and St. Luke (13; 27, 28) and parallel "statements attributed to our Lord" in St. Luke 16:23, 24, and 28?

Be it noted, however, that this is only a pure, bald assertion of his own individual opinion, unsupported by any proof of any sort whatsoever. Any one can make such a positive, dogmatic assertion upon that, or any other subject, or as regards "statements attributed" to any other speaker of any period of the past, as recorded in documents the authenticity of which has hitherto enjoyed universal acceptance. There is no proof, nor can any whatever be adduced, that these, or any other "sayings attributed to our Lord" on this, or any other subject, in the Gospels, "were not said by our Lord at all." Such alleged proof as might be brought forward is purely speculative, or drawn from open, avowed, and recognized opponents, even antagonistic to the Gospel, "the wish being father to the thought." No jury would accord them any consideration. No judge would allow them to go before a jury. They are discredited from the start as being "prejudiced witnesses."

Have we not read of certain men who, "professing themselves to be wise, had become"—ridiculous? This might without exaggeration have been written of some even in our own day who ought to know better, who, we are satisfied, DO know better. It is incredible that any man of the intelligence, and education which a Bishop of a Great Church is presumed to possess, should be so lacking in information, or so ill-informed as to give credence to misinformation so gross. Are we really asked to believe that one in so high a position does not know that no literature of the past, whether it be history or biography, is better attested than the four Gospels? That the writings of Herodotus, of Thucydides, of Livy, or of Tacitus, are not so well authenticated? Will any one venture to assert that the writings of Virgil, of Salust, of Horace, are not to be relied upon as substantially genuine and accurate?—That "it seems certain that the sage sayings attributed to Socrates, or Plato, or Aristotle, orations of Demosthenes, or of Cicero, "were never uttered by these men at all?" Were one to do so, would he not justify the suspicion, if not the charge, that "professing himself to be wise, he had become"—ridiculous? Why? Because—

1st, Of these great secular classics, we have only the most meagre "authorities" in the form of manuscripts, or reliable transcriptions. Of originals of either, of course, we have none. Whereas of these four Gospels we have scores of highly attested manuscripts, and literally hundreds of transcriptions from similar manuscripts, made and preserved with the greatest care by peoples of greatest diversity, in widely separated sections of the world, at different periods, centuries apart, and YET all are in substantial agreement; and (note this well) all containing these same "statements attributed to our Lord" on the subject of future punishment which the Bishop has the hardihood to question,—nay to flatly deny and repudiate, and in substantially the same language.

2nd, But it is objected that none of these alleged "authorities," (manuscripts) are originals; and that none of them date farther back than the third century, giving ample time for the play of irresponsible tradition, and the interpolation of sayings which He never uttered. True. And this would have weight were it not for two things. (A) The uniformity of these alleged interpolations in ALL the manuscripts, wherever found, whether in Europe, Asia, or Africa. And (B) in all the great libraries of the world are other writings dating back far beyond these manuscripts, even to the days of the immediate successors of the Apostles themselves. Such as Papias, Clement of Rome (9-101), Ignatius who died in 107, Justin Martyr (140-164), Polycarp, the disciple of John in 169, Ireneus in 178, Clement of Alexandria in 194, Tertullian in 200, and many others.

In all these are innumerable references to, and quotations and citations from, older manuscripts either in the possession of the writers, or to which they had access. And, again, these ALL, whatever their location, local coloring, environment, or other diversity, whether it be Ephesus, or Antioch, or Rome or Alexandria, agree with substantial accuracy, even to the very language employed in these "statements attributed to our Lord." Merely on the ground of purely literary criticism, it is impossible to question the authenticity of these "sayings attributed to our Lord," as does the learned Bishop of London, without becoming—ridiculous.

Then, again where do we find these statements which he so summarily, and with such "ex-cathedra" finality dismisses? Are they not interwoven with other portions of Matthew which all Christians use constantly? Will the good Bishop decline to use "The Lord's Prayer" in his services, to recite with unction "The Beautitudes," to inculcate the "Golden Rule," to emphasize the comforting assurances of The Father's care as so beautifully expressed in the familiar "consider the lilies, how they grow," and "Behold the fowls of the air—He feedeth them," "Your Father knoweth what ye have need of; He knoweth that ye have need of all these things? Would the Bishop try to justify himself for so doing by saying that "it seems certain that passage in the Gospel of St. Matthew attributed to our Lord were not said by our Lord at all"? ALL these beautiful passages are inseparably interlaced with these "statements on the subject of future punishment," in the same portion of the Gospel of St. Matthew.

On what principle which intelligent men will recognize as sufficient will he accept, approve, commend the one, and disapprove, condemn, and reject the other? An answer would be interesting.

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The Apostle Paul Seeks An Appointment

Dear Sir and Brothers:

Doubtless you recall the invitation you extended me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church consider seriously a call on such meager information.

There are a number of things I should like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call.

There is another important item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea of support he is to receive.

I have worked myself up to a good position in the Asiatic conference and to take a drop and lose my grade would be serious.

Nor can I afford to swap "dollar for dollar", as the saying is among us Apostles. Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the Church well organized?

I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a very favorable impression on the Church at Jerusalem. If it will help with the board at Macedonia, you might mention these facts, and also some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the Church. For recommendations write to the Rev. Simon Peter, D. D., Jerusalem. I will say that I am a first-class mixer and especially strong on argumentative preaching.

If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour.

My lecture on "Over the Wall in a Basket" is worth a dollar of any man's money.

Sincerely yours,

PAUL

Christ Within

Rev. Ryokun Aka, a Japanese preacher, has translated Mr. Winrod's book, "Christ Within", into the Japanese language. It will be published by a firm in Japan and promises to have a wide circulation. The book is now in its third English edition.

ESTHER AND THE FEAST OF PURIM (Continued from page 4.)

During the meal, the king inquired again concerning her petition and realizing that the time was not yet ripe for her to request that the lives of her people be spared, she requested again the privilege of preparing another feast. Haman left the banqueting chambers with a light heart, believing that he had gained favor, not only with the king but with the queen as well. It was no small thing for a man to be permitted to dine privately with the king and queen. No greater honor could have been bestowed upon any person in the empire. Haman's appreciation knew no bounds when the second invitation was extended to him to return the following day. He was puffed up with the feeling of his own superiority almost to the bursting point. There was only one thing, however, that stung his pride. Mordecai still refused to bow down before him. Haman said, "Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate."

Haman's Downfall

The prayers of God's people were being answered and the heart of the king was being softened. During the night before the day when the second banquet was to be served, Xerxes was going over certain official records, when he came upon the report of Mordecai's loyalty in exposing the plot against his life. He decided then and there that Mordecai should be honored for his noble deed and evidently the king regretted that the matter had been overlooked. After making an inquiry and finding that nothing had been done for Mordecai, Xerxes decided to consult Haman, his prime minister, the next day, with a view of deciding upon a satisfactory compensation. Xerxes did not know that Mordecai was Haman's bitterest enemy.

The next day, the king asked Haman, "What shall be done unto the man whom the king delighteth to honor?" Haman, of course, had himself in mind as the one whom the king would be more willing to honor than any other creature. Thinking that the honor was coming his way, Haman suggested that such a friend should be garbed in the royal apparel of the king, that he should ride through the streets of the city on the king's horse, wearing the royal crown on his head. The most noble princes of the kingdom should also follow such a friend in the parade.

Imagine Haman's embarrassment when the king said, "Make haste and take the apparel and the horses as thou hast said and do even so to Mordecai, the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken." "And Haman hastened to his house mourning, and having his head covered."

Soon after it had been decided that this great honor should be bestowed upon Mordecai, word was brought to Haman that dinner was ready and that the king and the queen were expecting him to the second banquet. During the meal, the king inquired again as to Esther's petition. Conditions were now right for her to request the release of her people. The psychological moment had come. Esther made a passionate appeal for her people and, seemingly for the first time, the magnitude of Haman's plot actually dawned upon Xerxes. Esther pointed her finger at Haman and said: "The adversary and enemy is this wicked Haman."

The king rose, paced the floor and walked through the palace gardens in deep meditation. He returned a little later and he had no words to express his contempt and disgust for the wicked Haman, who was now pleading for his life at the feet of the queen.

Suddenly the king's face lighted up, when he thought of the gallows that Haman had erected for Mordecai. A grin of tragedy and comedy spread itself over his face and the king said, "Hang him thereon."

A few minutes later Haman's neck was broken and his body fell with a thud, and the promise made to Abraham and his posterity was fulfilled again: "I will bless them that bless thee and curse him that curseth thee."

There is a lesson to be learned at this point in the story. Do not set a trap for another. You may fall into it yourself.

Mordecai was given Haman's position as prime minister and was honored many times by his government for noble service.

A Missionary Enterprise

Esther's request for the deliverance of her people was granted. The day designated for the slaying of the Jews was rapidly approaching. This was the largest nation in the world and no time could be lost in circulating the news that Haman's order had been revoked. The kingdom was fifteen hundred miles long and a thousand miles wide. There were no radio broadcasting stations, no telegraph lines, no telephones and automobiles for use in circulating the king's decree. Only camels and horses were available for transportation. Moreover, the document had to be translated into 127 languages and dialects, and there were no printing presses in those days.

"The Jews had light, and gladness, and joy, and honor, and in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day." Esther 8:16-17.

In many ways Esther was a type of the coming Messiah. She was a Jewess. Christ came to earth wearing the garb of a Jew.

As the redeemer of her people, she spent three days in fasting and prayer. As the Redeemer of the race, Christ spent three days in the tomb.

Esther was able to intercede before the king. Christ is interceding for His people before God.

Esther caused the news of Israel's deliverance to be published. Christ provided us with the gospel which is the "Good News" of redemption.

The carrying of the message of deliverance through the empire was a great missionary achievement. This should be an incentive to Christian missionary endeavor, for we are entrusted with the good news of the gospel and the mission of Christ's church is to carry it to the world. St. Mark says, "And the gospel must first be published among all nations."

Esther's Example

What a lofty example to women of the twentieth century! Only a woman of pure character could have been strong enough to accomplish what Esther accomplished for her people. Her beauty and talents were given over to God. She retained her feminine characteristics while performing a noble task. The happy woman is the woman whose life is consecrated to the Lord for His service.

Where did the women of our day get the silly idea that in order to attain to their highest and best they should throw away feminine charm? Why do women try to become masculine when they are in possession of such wonderful spiritual talents and rare intuition as displayed by Esther? Why should women cut their hair like men, and smoke, and swear, when their strength is not in their ability to become man-like?

Women wanted equal rights and we cannot but wonder how they enjoy standing up in street-cars. I can remember the time when a man would knock the ashes out of his pipe or throw down his cigar in the pres-

ence of a woman. Men used to remove their hats in elevators and uncover their heads when in the presence of ladies. Equal rights! Ah. I wonder sometimes about our equal rights.

Can it be that a mistake has been made in thinking that women have to be masculine in order to be equal with men? Is the emphasis being placed in the wrong direction? Can it be that women are in possession of qualities entirely different from those which men possess, and which are just as powerful, or even more powerful, in making happy homes and Christian nations? Perhaps, after all, we may find that a great mistake is being made in an effort to take women out of the normal sphere to which she is most perfectly adapted, physically, emotionally, psychologically and spiritually. To say that woman is not qualified for leadership is not to minimize her virtues and importance. She can do ten thousand things which man cannot do, and when she tries to do the work of man, it means that her own work is left undone.

It is difficult to respect a woman who swears. It is not easy to hold a woman in high esteem who smokes. No woman who drinks has a legitimate right to claim the respect of any man. It is hard to respect a woman who does not respect herself. Disrespect for womanhood is the hot-house that breeds immorality. How long can western civilization exist with the present universal disrespect for womanhood remains to be seen.

The Origin of Purim

The Jewish Passover service originated when the death angel swept through Egypt and destroyed the first-born in all Egyptian homes where there was no blood sprinkled over the door-posts. The blood was sprinkled over Jewish homes, on the two side-posts and the upper post, which makes the form of a cross. This was, of course, a type of the blood of God's Passover Lamb, which was to be slain for the remission of sins. As the modern Passover service originated when the Israelites were delivered from Egyptian bondage, so also the modern Feast of Purim originated at the time of the deliverance of the Jews from Haman's trap. We read in the 9th chapter of the book of Esther that Haman "had cast Pur, that is, the lot, to consume them, and to destroy them." "Wherefore they called these days Purim after the name of Pur."

"The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed." Esther 9:27-28.

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ROSEBERRY'S INTERESTING REPORT FROM THE IVORY COAST

(Continued from page 10.)

away from a forced labor camp and are being returned." They stood while we took their pictures. These plantations are worked by armies of forced labor. The tribes in the forest country have become very scarce, we are told. Many have migrated under the labor conditions to the Gold Coast and elsewhere. At present, men are recruited from the north. The government does what it can to protect these workmen, but the native of the forest country does not like to work, and will run away if they can do so. Food is easy to obtain, bananas and yams form their chief article of diet and they grow with little trouble. They wear practically no clothing and their houses are very poorly constructed. On the coast, rum and palm wine drinking has cut down the birth rate until some of the tribes will soon be destroyed. Workmen, loading vessels, are given a bottle of rum and some money each day. They have become inferior in every way to the natives of the interior.

Sassandra, At Last

The last one hundred miles to Sassandra was one continual climb and descent of sharp grades. It may have been more appreciated if our hearts had not palpitated so many times as we rounded curves at a good speed and shot down what seemed impossible grades. The road did not allow much room for errors in driving. In descending one grade an old woman with a heavy load on her back and, no doubt, a world of care in her heart, did not hear the car coming and held to the road. The car swerved for a moment to pass her and was in danger of leaving the road. She finally turned and saw the car coming and fortunately ran quickly to the side of the road. One cannot tell which way they will jump when they are frightened, it may be in front of the car. One must be continually on guard. Another menace is the small wooden bridges at the bottom of the grades. Will they stand the weight of the truck as it thunders down upon them? is always the question. There were many heavily loaded trucks making their way north to supply the companies in the interior with merchandise to return loaded with coffee, cocoa and hides and natives for the plantations.

It was with considerable relief that we arrived at the broad expanse of the Sassandra River as it opens into the ocean. We had to leave our car and cross in a native boat on account of the ferry being out of order. Formerly they had a ferry here paddled by natives. One time in crossing, the natives were unable to control it and the strong current swept both ferry and car cut onto the breakers and they were lost. Mr. Richard, our fellow-missionary, was waiting for us on the river bank and we were very glad to see him. It required an hour to cross the wide mouth of the river in a native canoe. The breakers of the ocean could be seen as they beat against the current of the river.

Bebe, The False Prophet

The commercial part of Sassandra is built on a very narrow point of land that jets out into the ocean and the mouth of the river. The mission house is about two and a half kilometers back from the town, among the palm tree forests. The house has a beautiful view overlooking the ocean. The roar of the breakers can be heard day and night. It is like music to the ears of anyone from the interior. The native town of the Mio people lies at the foot of the hill on the seashore. Here lives a small group of people, a mere remnant of what used to be a much larger village. The people eke out a miserable existence by raising cocoa and helping with the loading and unloading of the ships that call. Rum has done its work and the race is rapidly dying out. The languages spoken are, pigeon English and Pigeon French, in connection with their native language. This is the town in which lives the self-named Bebe. We made our way down to the village to see him and his congregation. His service was going on when we came to the crude palm branch shelter where the services are held. Bebe was standing in the midst of a group of fifteen or sixteen people, some sitting, other lying on their faces on the sand. He was naked to the waist, having only a piece of the cloth wrapped around his loins, which reached the ground. A piece of cloth was tied about his head like a turban.

We greeted him in pigeon English and he came to the door trembling to see so many white people. He said, "You know my name, Which side you know my name?" We told him that we had heard of him. Seeing a roll of charts in my hand, he asked, "What have you here?" On being invited to show the charts, we entered and unfolded the charts and began to preach unto them Jesus Christ and Him crucified. We soon saw that he was a man of low intelligence and knew nothing of the real heart of the gospel which Harris preached. He said that he did not know Jesus Christ but that he had seen God, and that God had told him to break the fetishes and build a church and pray. He claims that he was surrounded by light and that God had told him that He (God) was to be known by the name of "Loxzema." This name he claims means law, the law of God. At first he was not received by the village people, but had to take refuge in the woods. Later they believed that he had seen a vision and began to gather around him. They would stand before him while he told of his vision or some other mixture of words, then fall on their faces weeping. It seemed at first like a genuine work; the fetishes were broken and thrown away and the people gathered to pray. As Bebe could not read, Mr. Richard, the missionary here, gave him a Bible and told him to come to him and he would teach him to read it. He came one day and then ceased to come. Mr. Richard visited them and preached to them the Word of Life. They were being instructed in the fundamentals of the faith. One day after preaching to them of the cross and its meaning, Bebe arose and began to charge Mr. Richard with having said that he (Bebe) was Jesus Christ and that the people must kill him. Mr. Richard said, "No, I did not say that about you, it is impossible. I have been telling you about One who died for your sins." Bebe replied that God had just spoken to him, that that was what he meant and it was the truth. The people stood with Mr. Richard at first, but Bebe's power over them was too great. They were going to follow Bebe right or wrong. Bebe returned the Bible saying, "I do not understand the Book, I know just what God tells me." We remonstrated with him for rejecting all the light that God's servant wishes to bring him and told him that his attitude was not of God but of the Devil. He began to bow and move his head in a circle and then repeat his magic word, "Loxzema," the people all repeating the same word, "Loxzema." It was the old witch doctor trick, only done in the name of God. We were fully convinced that it was not a genuine movement and soon took our departure. Bebe has a place picked out where he says that God told him to build a church. It will be a church of incantations and evil. His God has told him that he must smoke, so he goes around with a pipe in his mouth. Poor, deluded people, breaking their fetishes and then turning to a stronger one! He seems to think that we

wanted his church; we told him again and again that we wanted them to know the truth and then go ahead and build any church they wanted to. The prophet Harris founded his work on the Bible and it stood the test; this man has some knowledge of the Word, but claims a revelation direct. The Book is rejected as the white man's book. Unless the power of Satan is broken over this man, he will become a menace. It is simply Mohammedanism without Mohammed, or it may be plain demonism. In the evening we went out to a plantation and here we spoke to a crowd of Yakouba people. They were very attentive as we told them in the Menika language of the cross. One has a wide ministry even here at the coast in that tongue.

(To be continued.)

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